



THE PRASNOTTARA:

(BEING QUESTIONS AND ANSWERS ON TOPICS OF INTEREST TO THEOSOPHISTS.)

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Any Member can send questions, answers to questions, opinions and notes upon Theosophical subjects or matters relating to Hindu Religion, Philosophy and Customs, and is requested to do so. When necessary, communications will be condensed by the Editor.

Write on one side of the paper only and address all communications to the Editor:—BERTRAM KEIGHTLEY, Gen. Sec., Adyar, Madras.

For paragraphs under the word "Ans." the Editor is personally responsible. February, 1891.

To the Fellows of the Indian Section, T. S.

Finding that some misunderstanding has arisen in the minds of members regarding the purpose of "Prasnottara," I desire to call attention to the following:—

Prasnottara was designed to stimulate the interest and intellectual activity of the members, by providing means for the interchange and circulation of thought and opinion amongst them. Its purpose is to promote discussion and the study of the questions dealt with, not to expound any authoritative teachings, nor to lay down the law on any subject whatever. Members must therefore bear in mind that the answers to questions in these pages represent the individual opinions of their writers only. They do not even express the personal opinion of the Editor, and far less must they be regarded as in any sense authoritative expositions of the theosophical teachings upon the subjects dealt with. *Prasnottara*, therefore, does not represent

orthodox Buddhism, orthodox Hinduism, orthodox Christianity, or any orthodoxy whatsoever. Its purpose is, as already stated, to stimulate thought, to suggest explanations and solutions of difficult questions, and to explain in simple language from time to time the fundamental ideas of spiritual science; but once for all, I desire to repudiate the idea that its contents have any character of authority. It must also be distinctly understood, that no question is to be considered as finally answered in these pages. All that is attempted is to throw some light upon the topic in question, and its discussion may be resumed, either in these pages or elsewhere, at any future time.

QUESTION VI.

What is the best method to pursue in order so to bring the mind under control that the attention can be fixed upon a given subject without wandering?

D.W.—Of the many methods of concentration, the most practical one seems to be that of gazing. Control of the senses is necessary before subjugation of the mind. Motion is the characteristic of matter, and when checked, favors obliviousness and passivity. An easy but erect posture of the body, with chest forward to allow of expansion, and a fixed *downward and passive* gaze on some dark spot or object is desirable—a circle of about 2 inches diameter, painted black on paper or cardboard would be convenient for the purpose. The mouth should be closed and breathing carried on quietly through the nostrils, and not through the mouth as is our wont. The eyes should be half closed and rivetted to the dark spot or object and a thorough control on the eyelids should be exercised to prevent a wink; and this is certainly no easy task, as the burning sensation and the profuse lachrymal flow upsets one readily, but in course of practice the secretions from eyes and nose lessen and cease, and, by gradually increasing the time of gaze, one can stand the test for nearly an hour without a blink.* The optic nerve

* See Science and Art of Organic Magnetism, by C. L. Hunt Wallace—page 9.

and brains are thus strengthened by daily practice in the early morning for a certain time.

In addition to the above, "inward breathing"§ (Pranayam) facilitates the operation, if properly and cautiously practised. It consists in stopping gently, with a finger, the right nostril and drawing in the air through the left *slowly* till the chest is fully expanded; retaining in the lungs the air inspired, for a measured length of time, and expelling the same through the *right* nostril *slowly*. These three stages of breathing should be conducted at measured intervals, say beginning by counting 10 for each stage, viz., Inspiration, Suspension and Expiration (known in Sanskrit as Puraka, Kumbhaka and Rechaka) and, by daily practice, augmenting the interval very gradually to 20 or more countings, according to constitutional capacity. I have said elsewhere that downward and passive gaze is desirable for the safety of the operator, because, if otherwise, congestion of the brain and unnecessary loss of vitality, &c., might result, especially in the weak and the aged. The senses, when controlled, may be left to themselves, and the will-force can now be exclusively directed to control and determine the mind itself, which can now be readily done. A squatting posture appears to be easy and convenient after a little practice; and insulating the body (by sitting on a deer skin or even on a woollen blanket folded to the requisite size) promotes the operation. The fingers of both hands bent over the thumbs, forming closed fists, have a better effect than when they are left stretched out, as I fancy this position economises the magnetic currents. Now finally a word of caution:—The healthy and the young are likely to profit much by the above process prudently conducted, but I would advise none to go through it persistently, should he find his nervous system very irritable and unequal to the tension thus created, unless he is advised to the contrary by one of better understanding.

K.P.M.—The only method to do it effectually, and one which our Shastras strongly recommend, is by *Vairagyam* and

§ Ibid.

by Practice (Geeta VI. 35, Patanjali I. 12, Sremat Bhagvatam II. Book, chap. II., &c.) The former means withdrawing the attachment of our mind (*Asakti*) from the pursuits of this world, the latter differs with the different schools of occultism. The practice is always kept secret more or less, only broad hints being given out to the world, while the former is fully discussed in many of our Shastras. One thing appears therefore clear:—Meditation can only be practised with safety by those who are not attached, heart and soul, to the transitory and illusive things of this world. One should do the works he is required to do as a matter of duty, avoid being charmed by his senses, and keep his attention firmly fixed on the object of his pursuit.

Thus said Tulsi Das:—"Tulsi! meditate like the cow who has got her new calf. Chewing her grass and gram with the mouth while her *chittam* is fixed on her offspring."

We cannot serve two masters, if the pleasures of the senses blind us and we do not try to free our minds therefrom, it is useless to try to learn the practice of meditation. Left to itself, the mind will wander like a boat without a helm, and no amount of practice will enable one to bring it back under control unless *Vairagyam* be followed as fully treated in our Shastras.

The first thing then to do is to know how to live, so that the illusory things of this world do not affect us any more; this is done primarily by two things:—Reading the Shastras and *Vichara*. If we read these books often and meditate within ourselves and discuss with others what we have read, gradually though slowly, as our former habit falls into disuse, we shall find a serene delight in our new pursuit and gain a strength of mind which will ultimately lead us to *Vairagyam*.

V.C.L.—The only way to control the roving mind is by constant effort to restrain it (*Abhyasa*) and by Disinterestedness or drawing the mind away from attachment of external objects, *i.e.* by *Vairagya*. (Bhagwatgita chap. VI., v. 35.)

Ans.—Let us take the case of an ordinary man who desires success in his worldly pursuits; what is his chief requisite?

Other conditions being the same, his success will depend on the degree to which his *power of attention* has been trained and cultivated. This statement is true in every department of ordinary life, much more so therefore in all spiritual pursuits, from the beginning of the Path to the very end. Hence the importance of training and cultivating the power of attention from the outset. On reflection, it is easy to see that, like every other faculty of ours, mental or bodily, the power of attention can only be developed by practice. In the preceding paragraphs, various special exercises and methods are recommended, to which I shall return presently. But the most important thing of all seems to me to have been left unexpressed; I mean the necessity for *ceaseless practice* in fixing the attention. The best advice one can give to any man who desires to succeed, whether in ordinary or in the higher life is this: At every minute, of every day, keep your *whole* attention fixed *upon whatever* you happen to be doing; do not let it wander; when it does, *instantly* recall it to the matter in hand, as you would pull up a stumbling horse with the rein. Practice this from rising to sleeping continuously and conscientiously even for one month only, and you will be astonished at the power of attention you will have acquired. To me, this constant exercise of control over the mind is the very essence, the keynote, the indispensable pre-requisite of all the other methods suggested which I now pass on to consider very briefly.

The method of "gazing" recommended by D. W. described in Mrs. Leigh Hunt's animal magnetism is a *very* dangerous one, *if accompanied by the passivity she enjoins*, as should there be the least germ of mediumship in the person this practice is almost certain to develop it. If, however, for a *passive* attitude, one substitutes the active effort to render a definite mental picture *objectively visible* to oneself in the black spot, which may serve as an imaginary mirror, then the exercise is a good one, though it certainly belongs to an advanced rather than an elementary stage.

The possession of a certain amount of indifference to worldly things, or more accurately perhaps, a preference, more or less decided, for the things of the spirit over the things of sense, must be taken for granted in all who are likely to study this question. The best means to stimulate the growth of this preference, however, fall under the head of *meditation* which we shall consider in the next number.

C.R.S.—Arjuna asks in the Bhagavadgita. "Oh Krishna! the mind is unsteady, and draws away the (persons) with great force. I think that the control of it is as difficult as the restraining of mind." Krishna replies, "the mind can be brought to a state of concentration, by *abhyasa* (practice) and *vairagya* (indifference)." I shall explain this as I have understood it. Before the mind can be brought to bear exclusively on any idea, abstract or concrete, it should be gradually led up to it. We should practise fixing the mind on our actions in 'the beginning.' Whatever we do, we should fix our whole attention upon it. For example, if we are eating, walking, writing or bathing, we should cause our mind to dwell upon it, and whenever it wanders to other things it should be brought back forcibly and fixed again on the subject. It may seem absurd at first to fix the mind upon these mechanical actions, but a little experience will "show that this is a very speedy and effective method." When the mind can be fixed upon one object, it should be then trained to pursue two objects at the same time, and so on.

Again there is this other means: Whenever the mind wanders to any other object from that we want to fix it upon, we should calmly consider the uselessness and impermanency of the object and having analysed our motives for being attracted towards it, should create in us a dislike towards that object; and at a future time when our mind returns to it again we should renew the process and confirm the feeling of dislike. This gradually practised would secure concentration of the mind. This is very difficult, but sure and permanent. It is what Krishna means by *abhyasa* and *vairagya*.

Again it is a well-known fact that there is a close connection between the breath and the thoughts. When the thoughts are calm and concentrated the breath is slow and at long intervals. When the thoughts are hurried and disturbed the breath is rapid and thick. The breath is naturally slow and restrained when concentration of thoughts is secured, and *vice versa* (in my opinion) concentration is secured when the breath is restrained. I have found the latter to be so in my own experience. When I try to fix my attention upon the mystic sounds (Nada) that are heard when the ears are closed, as I go on breathing, I plainly see that during inspiration the attention is more fixed than during expiration, and during *kumbhaka* (retention of breath) the attention is uninterrupted and the sounds are heard very distinctly. In the Amritabindu Upanishad it is said "there are two hindrances to the concentration of the mind (*i.e.*) the breath and the *vasanas* (Karmic affinities) or the thoughts." So a practical acquaintance with the retention "of breath" will greatly facilitate concentration. The first method is open to all; the second and third only to some.

QUESTION VII.

What is the object of fasting at night on the New-, Full-moon and Ekadasi days? Also what is the object of fasting in general?

C.R.S.—Every one knows that the more the external senses and the body are weakened and subdued, the more freely does the inner man work and manifest himself; and that a small quantity of food does not impede the free working of the brain and the psychic faculties, as much as a sumptuous meal. By fasting the body is rendered powerless, and the mind, that depends for its energy upon the body, does not wander as before. Moreover the stronger passions, such as anger, lust, &c., disappear more or less and an equable state of mind is unconsciously induced; correspondingly the inner senses have freer play and begin to act on their own plane and to impress more correctly than before their astral and spiritual experiences upon

the now plastic and receptive brain. The priestesses of ancient Rome and Greece fasted a day or two before they consulted the oracle, and there is not a single book upon Yoga or Tapas, that does not lay down, as an absolute necessity, the gradual decreasing of the quantity of food. It is also observed that, when we are fasting, the mind can be brought to dwell more fixedly on spiritual thoughts than at other times. In the *anhika* or the daily rules for the guidance of Brahmins, there will be found a list of the articles that he should take and that he should avoid. And there is a special ceremony, *Chandrayana*, that consists in decreasing one's meals by one mouthful beginning from the full-moon, and *vice versa* from the new-moon day. Among the Brahmins the number of meals decrease with their age, the old taking only one meal. The rationale seems to be that, in proportion as a man wants to improve spiritually, he must bring the body into the maximum degree of subjection; and fasting is one of the means. Now as to the question of particular days on which fastening is said to be very efficacious, the reason is that during those days there are greater facilities for spiritual progress and contemplation. I am collecting materials for a detailed essay on the subject; so I shall simply account for those I know best. Each month is divided into 2 parvas or halves, the bright and the dark half. Each *paksha* or half, consists of 15 days. I have not been able to ascertain all the deities of these days, but I know for certain that the 4th is sacred to Ganesa, the 11th to Narayana or Hari, and the 15th to the Pitris. During the New-moon and the Full-moon days, from the conjunction and opposition of the sun and the moon, there seems to be some occult influence flowing over the earth that favours spiritual contemplation. I do not know what connection the Pitris have with the days, but I think that fasting and a calm state of mind keeps the brain in a proper receptive state. So also during *Ekadasi*, the 11th day of the moon. On that day absolute fasting is prescribed as also vigil during the night, which should be spent in worshipping (contemplating upon) Hari. On the previous day, the 10th, one should take only one meal. On the

following day, the 12th, early in the morning he should take a moderately full meal and fast the rest of the day. The articles taken on that day are of such a nature as to allay the heat that might have been caused by the previous day's fast and vigil.

K.P.M.—The object of fasting in general is to increase our will-power and to subdue our lower nature. In the battle which an aspirant after Yoga has to wage constantly against his enemies within himself, it sometimes becomes necessary so to regulate his life current that his internal enemies may not be able to draw their strength from such life. In such cases fasting is one of the processes calculated to help him.

Again *Soma* having an influence, visible as well as occult, over the vegetable kingdom, and we drawing our sustenance from the *Rasa* or essence of such vegetables, it becomes necessary, when the *Soma* influence is harmful, to eschew food consisting chiefly if not solely of vegetables.

There are times in the phases of the moon when it becomes easier for the Pitris residing in the sphere of the moon to communicate with us and purify our minds. A person in order to receive the full benefit of such influence, should fast and observe other ascetic practices. The Rishis say that *Eka-dasis*, the full-moon and the new-moon are the times when the influences of the Pitris most easily come down to us.

I cannot tell in what way they find it, but it seems to me that our ancient Aryan sages knew that at certain regular intervals or phases of the moon the vegetables or their essence, if taken at that time, had the baneful property of feeding and strengthening our lower nature; they held therefore that it would be better to fast at such periods.

Hindu medical science too recognises the physical influence of the moon over our body and certain vegetables, and enjoins fasting on those days for the sake of health. This is particularly necessary for those affected with rheumatism, gout and the like.

D.W.—Fasting is enjoined for purposes of devotion and regulation of the mind on certain occasions. The close sym-

pathy between the brain and the stomach is apparent from the fact that if the one is overtaxed the other has to share the labor and effects; hence mind performs its functions more satisfactorily when the call for nervous energy is less on the part of the stomach in the act of digestion. A heavy meal makes one stupid owing to withdrawal of the nerve force from the brain to the stomach, and in like manner incessant mental action gives rise to dyspepsia and melancholia. For sturdy people subsisting on manual labor fasting is not so necessary as in the case of those mentally occupied. No fasting was enjoined in the religion of the ancient Iranians, a purely agricultural and warlike race, who were subject to extreme climatic influence and peculiar surroundings, and whose religious teachings, contemporary with those of the ancient Aryans, were based on sound philosophy.

QUESTION VIII.

What may the Shastras mean by saying that Yagna, or the sacrificial ceremony will produce rain?

C.R.S.—During the sacrifice various hymns (Mantrams) are pronounced accompanied by various *homams* (oblations). These are addressed to Indra, Varuna, Agni and Vayu, which represent the various powers in nature. The hymns are so rhythmically arranged that they affect and bring under their influence these various powers. So the desired result is obtained. Here it should be observed that in the case of the hymns there are four things to be noted. He who pronounces the Mantra should also know these things: the Rishi, the Chandas, the Devata, and the object. This does not mean that the reciter should know the name of the Rishi, the rhythm, the name of the Devata and the object. The Rishi of a Mantra is one who has brought under control that particular power of nature and manipulated it. To know the Rishi is to put one's self *en rapport* with him, so that the "knower" might acquire the same power. To know the rhythm is to understand the laws of sound: *i.e.* how various sounds attract and influence the various powers of nature. To know the Devata is to bring under control that par-

ticular power of nature and to check it when it threatens to go beyond the reciter's power. To know the object is so to arrange and pronounce the various sounds that the required object might be attained. When any one wants to obtain a certain thing and pronounces a Mantra for it, he should satisfy the above conditions, and if one of them is violated the whole thing goes wrong. During the sacrifice, if the Mantras are pronounced according to the conditions laid down above, then they would see the results laid down in the Brahmanas follow. During the Yagna the Mantras are addressed mostly to Indra and Varuna, the powers of nature that produce rain, &c....And hence the statement. This is seen in the fact that, during droughts, some pious Brahmins, some 12 in number, are selected to perform Varuna Japam (Prayers to the God Varuna) for 45 days, to bring down rain.

V.C.L.—The property of Yagna producing rain is occult. The term Yagna, though latterly restricted to formal sacrificial ceremonies, originally was meant for occult *Divine* service—which develops the higher universal and spiritual faculties of man by which he can control the forces of nature, of which rain-producing is only one. For occult service rigid observance of morality is needed;—morality goes to preserve the Karmic balance of the universe—and hence it would go to adjust the natural forces when disturbed by immorality. Bhagavatgita chap. III. v. 14 and 15.

K.P.M.—India, in her palmy days, produced occultists and seers who could look deeper into the phenomena of nature, who knew that the formation of clouds and their producing rain were not governed by physical causes alone and who having had the advantages of the accumulated experiences of a long line of his spiritual predecessors—Guru Parampara—and their carefully recorded facts and observations thereon, could tell how at a certain time in a certain locality clouds could form for rain, and what relations certain occult ceremonies bear to the production of rain within a certain area. Yagna properly performed and with a laudable object has the general power of

purifying the astral light, which becomes foul by human emanations. The purification of the astral light is followed by the disappearance, at least for a time, of those obstructions which prevents the occurrence, at their appointed times, of all natural phenomena which man takes advantage of for his sustenance, growth and comfort.

There are, however, certain Yagnas which have the direct power of producing rain. These propitiate the class of elementals called Vayu and another class called Megha and the Devas which guide and control them called Pavana and Indra. The former class have the power of collecting and dispersing clouds, the latter of converting them into rain drops. Indra is therefore called Megha Vahana (the one having for his vehicle the Megha). Indra is the Deva of Akasa Tattvam or Astral light in its priests. I do not know why these elementals are satisfied with such ceremonies and in what way. Our seers knew the amount of intelligence which each class of elementals possessed, their wants, and the way in which they could be managed and controlled to produce a desired effect on the physical plane.

S.E.G.—This question appears to have been put by Buddhists to the Brahmins of Ancient India and was answered by Jaimini in his *Purvamimamsa Sutr*s. The above question seems to refer to ceremonies or Yagnas, in the sense Jaimini understood and justified their performance. I shall therefore first briefly state how Yagna is capable of producing *results* in general, and then explain what kinds of Yagna produce rain, and how they produce it. The Agnishtoma and Jyotishtoma, Vajapeya and Aswamedha sacrifices give all the results desired. The others are each of them capable of producing one result at a time and that is all. Thus if we perform Agnishtoma and the other sacrifices mentioned above, with a desire to obtain children, or to get rain, we shall obtain children, or rain. The others are capable of conferring a specific benefit on the performer, and with whatever desire one might perform any of them, he can reap the specific benefit attached to that particu-

lar sacrifice and no other. In conferring the benefits for instance of rain, Agnishtoma and other general sacrifices attract Indra, and other devatas (elementals) to the will and desire of the performer: these higher elementals having the power of fulfilling *any* desire on the part of the performer—except of course Moksha which can only be an indirect result of Yagna done as a matter of duty (Mimamsa Sutra IVth chapter 3rd Pada, and Vedanta Sutas IIIrd Adhyaya 1st Pada).

As for rain-producing Yagnas, they are Káryaréshti, singing Soubhara Sama, or a Sama hymn during a sacrifice.

The Vedic texts in support of these are: "He who desires rainfall should have *Hish* for the decadence of his Sama....." and "He who desires rainfall should praise singing the Sama called Soubhara Sama....." "He who desires rainfall should perform the sacrifice called Karuvam." The essentials that produce rainfall, being the "Hish" Sama, Soubhara Sama, and the Kareeram (a Rik), repeated during a sacrifice for the purpose, an intimate relation exists between these three hymns and rainfall: and as the Mimamsaka, is fully imbued with the idea that Sabda (sound) is everything and all-powerful, no wonder then that the repetition of these hymns, produce rainfall.

It was also a custom among the ancient Aryans to have music at every sacrifice, and Soubhara Sama is a hymn in the Sama Veda which should be sung in a musical mode known as Soubhara. Mimamsakas believe that the sounds of the hymns uttered with a particular desire, and addressed to a particular devata (elemental) has the effect of transforming itself into the sound of the devata invoked, and attracting that devata towards the singer of the hymns. This means that the grossest of the Vaks (Vaikhari Vak), in which the hymns are uttered, becomes transformed into the Vaks of the higher planes, and owing to the desire of the singer propelling it forward comes in contact with the elemental in view. With this reason then, there have sprung up in later times several songs or hymns addressed to Varuna (the god of rain), to Surya (the sun) and making Japa of several Mantras addressed to Varuna, &c.

In the opinion of the Mimamsakas the mere singing of Vedic hymns was not all-sufficient. The objects sacrificed in the fire, while the hymns were sung, were considered to resolve themselves into finer elements on the higher planes, and to produce results similar and auxiliary to those of the hymns thus strengthening the latter. (For details *vide* the various commentaries on the 2nd chapter 2nd Pada of Jaimini's Purvamimamsa Sutras).

QUESTION XI.

What is the scientific reason for which a Brahmin is required to return to the river and bathe afresh if, on his return from his bath, he should happen to tread on a potsherd, a piece of old cloth or the urine of certain animals?

R.J.—I understand that bathing is necessary to purify one's body of bad or impure Magnetic Aura. For instance, it is stated, that a man should go to the temple after bathing, but should not bathe after return from it. It is supposed that good aura pervades the place where the idol is placed and the devotee draws in pure magnetism there and he should not therefore bathe on his return from the temple lest he lose the aura. On bathing in the river, he is purified and if he treads on a potsherd or a piece of old cloth, &c., which most likely has been trodden on by many and is saturated with bad or impure magnetism, he must bathe afresh.

K.N.L.—I may premise here that this question and the next one involve the conception of magnetic aura in man and objects. It is a fluid composed of matter subtler than gas. Spiritualists and others assert and prove by experiments that all bodies are magnetic and that a force called magnetic aura emanates from the body. The German Reichenbach calls it Od or Odyle. This aura has roughly speaking two aspects: pure and impure. Water or fire has got the property of purifying the impure aura. Therefore a Brahmin bathes to clear himself of impure aura.

QUESTION X.

Why cannot a Brahmin take his food, if after bathing, he should happen to touch his child when it is wearing a cloth or any other clothing, while he may eat, without bathing anew, after fondling it if it is nude ?

H.S.O.—I fancy that the explanation is to be found in the ancient recognition of the fact that the Brahmin, who had developed himself spiritually, had refined his aura (*téjas*) beyond that of common men ; and that it became tainted when mixed with the coarser aura of undeveloped and impure persons. His child, when naked, would have only the refined aura inherited from his parents in and about his body, but when clothed, the fabric of his dress might be impregnated with the aura of the *dhobi* who washed it, or with perhaps even some fouler emanations caught up from some article he had handled, or some unpurified person with whom he might have been in contact.

M.N.D.—These questions may well be answered together. The whole system of Hindu religion, especially the ceremonial part of it, is derived mainly from the laws which regulate the action of animal magnetism. If the Brahmana returns to the river for a second bath, on touching a piece of cloth or a potsherd on the way, and if he takes no objection to his taking his meals after fondling his child not wearing any clothing, but entirely nude, the reason in both cases is the same. He wants in all these cases to avoid any evil magnetism which the clothes may communicate, and therefore resorts every time to water as the best means of removing the influence, if any. He will, however, not treat a grown up human being as the child. The grown up man has that in his nature and conditions which develops and attracts other magnetism than his own, and he is so far different from the child. As to metals he observes a difference. Brass and other metals are held purifiable by being rubbed over with earth and water and then washed clean with water ; but vessels of bronze (*kamsya*) are purified only by passing them through fire, the source and secret of magnetism and every force on the occult plane. As to earthenwares it is

not so much the earth itself as the magnetism of the user that the *Brahmana* fears; for he now declines to use a *new* earthen ware, though he never touches one polluted on previous use by any suspicious person. In some parts of India even such wares are taken into use after they are baked red hot in very strong fire. In all these cases it is the capability of different objects to imbibe, preserve, and communicate magnetism that guide the *Brahmana*. The same principle guides him in the use of silk, wool and cotton. What holds good of inanimate objects holds doubly good of living beings, and the *Brahmana* is not much to blame if he respects the tradition which regards the blood, and therefore the magnetism inherited by a man, as being unalterable.

NOTICE.

Questions which, with others, will be dealt with in the next and subsequent issues of *Prasnottara*. Answers should be sent in as soon as possible:—

Questions 2, 5, 6, 7, 8, 9, 10, on page 16 of *Prasnottara* No. I. and also the following:—

1. In what precise way is “Meditation” to be practised by a Theosophist?

2. What is “Vohumano” according to the Mazdiasmian theosophy?

3. Why are temples erected and images installed there? Have they any power and if so whence is it derived? What is the symbolism in the construction of Temples and what is the meaning of the processions, especially the car festivals?

4. It has been stated that, for ordinary men, 1,000 years is the minimum duration of the stay of the Jiva in Devachan (Dev-loka). What is the teaching of the Shastras on this point and what are the analogies and arguments for and against the above statement?

Note.—Members are specially requested to send in Questions, for discussion in subsequent issues.